# DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM

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WHOLE NO. 56.

A CONSERVATIVE BLOW AT SPIRITUALISM.

In the Springfield (Mass.) Weekly Republican, of the 16th nst., an editorial appears, headed "A Plain Talk about Spiritualarticle is calculated to point the finger of scorn indiscrimiin candor; and as the writer makes an incongruous mixture of truth and error, with an obvious design to sweep the whole matter by the board, it is thought due, in point of justice to

The writer remarks that " wherever the 'Manifestations,' as they are denominated, are received as authority in Spiritual its purity, includes all the high motives of which the human mind is capable-all aspirations to goodness and puritywhich that writer dare not deny, then his assertion betrays an amount of ignorance, in regard to the Spiritual Philosophy which is measured only by the folly that urged him to ex-

"All [Spiritualists] are not so boldly infidel as Mr. Finney, nor have they so resolutely placed their feet upon God's Word." In this paragraph the writer exposes a sad want of nent, which results from a fixed law of blinding preconceptions; for it was neither God nor his Law, as a footupon which Mr. Finney placed his finite feet. It was The truth suffered no intrinsic loss by his fearless blow, for pardoned, perhaps, as it is mostly chargeable to bishop, priest, nd clergy, who, in their persisting to copy the old mytho-

any doubt exist as to the authenticity of either, all scheming. Truth lost or destroyed! can finite man destroy

vail for fear he may acknowledge a hideous deformity. The fections and good conditions unfolded him. book, however, is not rejected, as you say. The heel is not "If a man steal, or lie, or murder, it is because he gives shed rivers of blood.

here thrown by), or with the immutable laws of Nature, no intrinsically good, or useful in their placenatter; all is received with obsequious non-inquiry, while young mind to grow badly. vestigator" has rendered "Spiritualism" so exceedingly small, Heaven. he has the faculty of belittleing a matter so largely developed. turb the popular belief, he sees all things beautifully magtheir particular form of faith. They sometimes come to high much good fruit. places in the synagogue. If they see only through the creedlens, and fear to look with the free eye of reason that God has given them, then, indeed, they are useful in that relation. unshackled spirit of rational inquiry can rend that vail and

If "wonderful signs" preceded and "inaugurated Christ anity," which the writer observes as indicating its high mis it was aimed at error. But this want of discernment may be peace in the presence of the signs and wonders of to-day, for

Nature are the works or expressed thoughts, so Ordinary reason would naturally decide that eighteen hundred y go, of Deity. None who accept the results of years of experiment would be sufficient to settle the feasibility in the living present, heart within and God o'erhead?" a revelation, is contrasted in authority with the Uni- promised unity and peace? But Wisdom is salvation without

is the direct work of Deity; while the Bible is If it never considers otherwise, eighteen hundred years more on the handiwork of man for perpetuity. Now may elapse before the beginning of the "signs and wonders other, is our "reverence for God's that shall follow." The Harmonial Philosophy considers red;" in this way only does "it loose its divine mankind not as "sinful," but most of them misdirected, not as if it is lost or destroyed. If Nature, as God made "depraved," but as undeveloped, and this misdirection origited as a revelation of Lis word or law, how nates in hereditary bias, angular developments of mind, and can a book that depends on, and comes to us through, the being influenced by circumstances unfavorable to a wellmedium of natural materials, arranged, too, by the art of man, directed growth of mind and body. Let us observe the teachings of Nature in this matter. The little unripe apple exor dilute God's Truth intrinsically? or, is it only thus in the plains the whole mystery of sin or depravity. In summer, when all things are growing, and of course imperfect, pluck and Can a book of imperfect tongues, struggling through the taste the unripe fruit. It is crude and bitter. But must it be hands of a host of priests and prelates, and kept sacred from blamed for being imperfect, when this very imperfection is he herd of plebeians who were neither deemed brethren nor one of the conditions of its existence? It is sin. Visit the the children of God; priests who, of course, were perfectly same tree when autumn yields her bounty. The fruit is maonest, truthful, and godly, who amend, translate, and edit the tured. It is good. Thus the sinful or undeveloped mind, Word of God with absolute fidelity, having no eye to creed or when it attains, by a progressive unfolding, its higher perfec dogma, be made paramount to the Divine Laws of the Unition, will manifest qualities in keeping with its development.

The present evil is but the imperfect development of ultimate tion of the thoughts and will of Deity? Certainly not. For good. . . . When a tree grows upon a poor, rocky, unconmen, devoid of all selfish motives and absolutely perfect, have genial soil, the fruit is like the existing conditions. So the yet to live and write. If the Spiritualists will not denounce man is the exact result of the conditions and influences that error, whether found in the habiliments of antiquity, tradition, surround him. If he is bad, hereditary angularity or unfavoror priestcraft, who will? The materialist dare not rend the able conditions were the cause. If he is good, hereditary per-

placed in contempt upon it, for it is known that truth creeps free rein to his 'natural' impulses and passions, etc." If Deity into many things, often without assistance, and its gems of coincides with the writer's opinion of what he stigmatizes a beauty, whether found in the Bible, in science, or elsewhere, "nature," this assertion would have weight. But as He is the are more priceless than material gems which have set author of Nature Himself, his decision would be preferable. churches and sects at enmity, and touched their purest altars However, it is a misdirected "impulse" that commits the above with pollution; yea, more saving and worthy than the "Holy crimes. Do you ask if "natural laws" cultivate these impul Sepulchre," for which misguided men, though Christians, have ses? I reply, ALL the laws of Nature are intrinsically good. But these laws acting incongruously, or in the wrong place, The writer, proposing to "place himself on common ground or in an inverted direction, will develop exceedingly angular or that human reason is the only guide to truth," has, in his ex- keep it there for years, and the tree will not be erect as the

The Brintiples of Mature. the claims of miracles, signs, and wonders, recorded in the by the law of its own being; but the influence of laws out of Primitive History, and, if they conflict with reason (which is place at this point of development—though these laws are human reason" selects, in contrast with such leading losophy urges us to study Nature and to follow her dictates, tions" that have been seen or said to have been seen. Is this pulse is implied; but it is the PRIMARY and LEGITIMATE USE grading that type of an attribute of Deity to the narrow uses follow the teachings of Nature. \* \* \* And is it not right to softiam upon the faith religiously entertained by many, that the of sectarian aggrandizement? Is this because that particular, "be natural," or to act in harmony with natural law and order World of Spirits is stooping down in close proximity to this, individualized "human reason" is selfishly blind in its Those who study the legitimate use of natural law, will be opinions? or does it select such imperfect and trivial signs be- guided to copious fountains of truth, and learn that there are cause the law of its affinities can not be violated? This "in- more things in Nature than were formerly thought to be in

The principles which "Christianity" appropriates, will hav that it is well for the conservatism and orthodox faith which the same intrinsic worth by any other name; love, purity, and he advocates, that he is not free to glance at ancient dogmas, truth are ETERNAL, and existed before Christ taught them to for it would be ruinous to their apparent magnitude. While his disciples. They need not always be labeled "Christiexamining those parts of creeds and dogmas which do not dis- anity." For it does not manifest these high plains of developopment, or add to the dignity of these principles, when men, nified, but in seeking for truths in the New Philosophy, his who claim that title, are so strenuous for sects, creeds, and glass is reversed, and all things become so small, that many churches. This is the popular form of Christianity, while last farewell, Jean Bosquet, of Tarn en Garonne, was a noble beautiful gems of truth are lost in the contracted vision. love, purity, and truth but sparingly enter into the actions and soldier of democracy. We have seen him, an inflexible Such observers are very useful appendages in the conserva- motives of men, or are assumed too often in the form of a exile, waste away sorrowfully among us. A yearning for tive temples. Their observations are valuable just in pro- cloak. These principles must go deeper than the outside, or home was gnawing at his heart; he felt that the recollection portion as they are expert in seeing only that which favors Christianity even will still buffet time by ages ere it produces

Do love, purity, and truth depend upon history, tradition, or books for perpetuity? No, they are written in the vitality execrable humiliation which M. Bonaparte calls amnesty, o fear and servitude, from the very texture of the vail of their fountains of wisdom. But the Bible and Christianity depend is dead. He was only thirty-four years of age. And nowtemple, hiding from them with a seeming purity and holiness, largely upon history and tradition for their continuity. Is it there he lies. many corruptions and deformities, while nothing but the free, not plain that all history is liable to error, liable to be written according to the excitement of the time and the prejudice of Let him repose in peace in this obscure grave, where the show the worth of many things which tradition says are the writer? Let the faults of an age die with the age, and perpetuate them not by reiteration. Would ye grasp and stop the seek the eternal hopes of the tomb. waters of a river because they are clearer than they have been? - Nay, let them pass on, and use them as they come, there are know that there are still proud and pure hearts devoted to its as the coming future; so shall our works grow better and than forsake her. Let France know that men die because

I would submit the following to the action of candid reason. Is the dead past as momentous as the living present? Are And we, his companions in conflict and in adversity-we, events recorded in the uncertain past as useful and important who closed his eyes-if his native city, his family, his the less worthy, in grace and in the mystics of godliness, can by Christianity and Spiritualism respectively should be placed as those of to-day, and the basis of to-mor- friends, ask us, "Where is he?" we will answer, "Dead in wisdom more to stand on a mound of skeletons of the past, and was called, answered, "Dead on the field of honor!" study the musty lore of the buried, than he does to "act-act

coming emergency without consulting the undevoloped past The wisdom of the past is two strides back of the future. The wisdom of the present is one stride nearer, and it is sure and past things, and too negligent of the present to grow properly. If a rose, originally found on the rough rocks of the hill-side, now a cultivated, magnificent resident of a warm garden below, were to pore over the times of its meager hill-side growth, as

the dead Past bury its dead." Let the live Present be esteemed truly, and the Future will unfold a more advanced wis-

West Springfield, Mass.

suddenly deprived of his memory. His physician expressed

A FUNERAL GRATION

The Evening Post anticipates us in the translation of this noble

ollowed one of their comrades to the field of final repose—Victor Hug and been requested to pronounce, in the name of all, the last farewel

CITIZENS: The man to whom we have come to say the might have seen again his absent friends, the beloved places -his native city, his house : he had but to say a word. They live with the living, and will guide us to high pardon, was offered to him; he honestly rejected it—and he

I will not add praises to this simple life, to this grand death

Let him sleep here, this Republican; and let the people etter and clearer yet coming, and the fountain is inexhaustible cause. Let the Republic know that men will perish rather they can see her no more.

Let him sleep, this patriot, in the land of the strange row's welfare is as a hill of granite. Does man improve in exile!" as the soldiery, when the name of Latour d'Auvergne

A land of the 14th of July and of the 10th of August, assists at on will deny this. When the Bible, considered of any scheme. By what fatality does it come short of the deeper knowledge of the living present will teach us far more the hideous spread of treason, and at the triumphal march of traitors. Not one unworthy action which is not immediately rewarded. A mayor breaks the law-he is made a préfect a soldier dishonors his flag-he is made a general; a pries he is made a senator; a prince, an adve nits every crime, from the base trick which would shame pickpocket, to the cruelty which would make an assassing shudder-and he becomes an emperor. Around and about these men are the sounds of triumphal music, bouquets, and dancing, addresses, applause, and genuflexions. comes to congratulate ignominy

Citizens! These men have their festivals: well-we, too, have ours. When one of the companions of our banishment. wasted by home-sickness, exhausted by the slow fever of old habits broken up, and affections lacerated, gives way at last, part of the past; we repudiate the past. and dies after having drunk to the dregs all the agonies of of the rocky hill, that flower would become useless, pale, we come to the side of his grave; we, too, kneel, not to sucshriveled, and answer not its end in the beautiful garden cess, but to the tomb; we bend over our buried brother, and sacred doctrine of progress; we will faithfully bring it back to days, its own progress obstructed, and affecting with like disbeen generous and intrepid; we congratulate thee because wine sufficed to give the Spartans a disgust for intemperance, For the living to attempt to live a dead past, is reviling the thou hast been faithful; we congratulate thee because thou so it is enough for us, as republicans, to see kings intoxicated beautiful law of order, as if the present were an innovation that hast offered up to thy Republican faith the last breath of thy with blood, to have forever a horror of scaffolds little concerned us. The present, the momentous Present, body, the last pulsation of thy heart; we congratulate thee demands attention more than all written history. "Let because thou hast suffered; we congratulate thee that thou binds Jersey to France, these fields, this quiet nature around."

We raise our heads again, and we move away, our hearts his conviction that this was caused by the disproportionate is made up, never treads more firmly than on the shifting soil would not have it for others." expansion of the brain and the cranium, and that at the age of of the tomb. And our eyes fixed upon this dead body, upon

that the destiny of the soul is two-fold; and that the abnegation they show in this life proves how profoundly they rely

Their faith in this grand and mysterious future he repulsive spectacle which the enslaved Catholic clergy has presented since the second of December. At this m ment, Roman papism startles the human conscience say it, and my heart is full of bitterness when I think of so goods, bless and glorify perjury, murder, and treason; churches, where Te Deums are sung in honor of crowned crime; yes, these churches and these priests would be enough to shake the strongest convictions in the firmest souls if beyond the church we did not see a heaven; and above the priest a God. And here, citizens, on the threshold of this open tomb, in the midst of this thoughtful throng which sur vord, that may take root and spring up in every co.

Citizens: At this present hour, this fatal hour which will be marked in times to come, the principle of absolutism, the old principle of the past, triumphs all over Europe. It tri mphs as it should triumph, by the sword, the ax, and the ord; by massacres and musketry; by tortures and the scaf fold. Despotism, that Moloch surrounded by hur celebrates her fearful mysteries in open sunlight, under the contificate of a Haynau, a Bonaparte, and a Radetzsky. In Hungary, the gallows: in Lombardy, the gallows: in Sicily, the gallows : in France, the gullotine, transpo In the Papal States alone, I cite the pope, who calls himself e roi de douceur; in the Papal States alone, in the ears, sixteen hundred and forty patriots (the figures are authentic) have perished by shooting or hanging, without count ng the innumerable many who are buried alive in dunge At this moment the Continent, as in the worst periods of hisory, is encumbered with scaffolds and corpses; and if, when the day comes, revolution should seek to make for herself a flag of the winding sheets of the victims, the shadow of that black flag would cover all Europe. This blood, which is flowing in streams and in torrents, all this blood, democrats, is

And yet, citizens, in the presence of this saturna. der, in the presence of these infamous tribunals, where as sins sit in the robes of the judge, in the presence of all these dear and sacred corpses, in the presence of this dismal and ferocious victory of reaction; I declare solemnly in the name Citizens! To-day, in France, apostasy is joyous. The old of the exiles of Jersey, who have given me the authority to do so; and I say it too in the name of all republican exil not one true republican voice will contradict mewe abjure, for the great and inevitable day of revolutionary triumph, all feeling, all desire, all idea of bloody retribu

> The guilty will be chastised; certainly—they will be of them, and severely! this must be; but not one he fall; not one drop of blood, not one splash from the honor by the progressive. The revolution will make a grander example of that man by changing his imperial purple for the jacket of the galley-slave. No, we will not retort on the scaffold by the scaffold. We repudiate the old senseless law of retaliation. The law of retaliation, like the monarchy, is a

The death penalty, gloriously abolished by the republic of

Yes, we declare it, and we call to witness this sea which us, this England which is listening to us. The men of the revolution-whatever the Bonapartist calumniators may sayfull of a somber joy. Such are the festivals of exiles. This wish to reenter France, not as exterminators, but as brothers. is the austere and serene thought which is at the bottom of our We call to witness our words, this holy heaven which glitters souls; and, in the presence of this sepulcher, of this grief above us, shedding thoughts of peace and concord upon our Scientific Prophecy.—Some eighteen years ago a Mr. which seems to swallow up a man, the presence of this aphearts; we call to witness our dead brother, who lies in that Hait, of Hilton, Conn., then pursuing his collegiate course, was pearance of annihilation, we feel ourselves strengthened in grave, and who, while I speak, muranurs in his shroud, "Yes, our principles and in our convictions. The man whose mind my brothers, reject death? I have accepted it myself; I

Citizens! These thoughts are in every man's mind, and I thirty-six or thirty-seven the brain would begin to contract, this being who has faded away, upon this shadow which has am only the interpreter of them. The day of bloody revoluand his faculties would then be restored. Eighteen years have vanished, we, unshaken believers, glorify that which is imwith Spiritualists, and admitting, for the sake of the argument, bad results. Bend the top of a vigorous twig to the earth, and passed away, and the prophecy is fulfilled! The narrator mortal, and that which is eternal; Liberty and God. Yes, law of progress will suffice. And, moreover, let us be transposed away, and the prophecy is fulfilled! God! Never should a tomb be closed, until this great, this quil; every thing combats for us in the great battles we have that human reason is the only guide to truth," has, in his examination of the "signs which attend Spiritualism," so openly
manifested a preconceived partiality, that it ruins his position
on the ground assumed; for he gives unqualified latitude to.

The man began to inquire for his books as if he had just laid them down,
and resumed his mathematical studies where he left them. There were no
traces in his mind of this long blank in his life, or any thing which had
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or the man began to inquire for his books as if he had just laid them down,
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traces in his mind of this long blank in the dead claim it, and we
are not the men to refuse it. Let the free and religious peotraces in his mind of this long blank in his life, or any thing which had
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Let the free and religious peothe server than down,
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The man began to inquire for his books as if he had just laid them down,

# Interesting Misrellang.

WE'VE ALL OUR ANGEL SIDE.

Despair not of the better part,
That lies in human kind—
A gleam of light still flickereth,
In e'en the darkest mind;
The saye so mild and good,
Are linked in firm eternal bonds
Of common brotherhood.
Despair not ! Oh! despair not the
For through this world so wide,
No nature is so demon-like,
But there's an angel side.

The huge, rough stones from out the mi Unsightly and unfair, Have veins of purest metal hid Beneath the surface there; Pew rocks so bare but to their heights' Some tiny moss-plant clings, And round the peak so desolate The sea-bird sits and sings lieve me, too, that rugged souls Beneath their rudeness hide, Much that is beautiful and good— We've all our angel side

In all there is an inner depth, Where, through the windows of the soul, God sends his smiling ray, In every human heart there is A faithful sounding chord, That may be struck, unknown to By some sweet loving word. The wayward heart in vain may try
Its softer thoughts to hide, unexpected tone reveal

Despised and low, and trodden down Deciphering not those halo lights Which God hath set within; Groping about in utmost night, Poor prisoned souls there a Who guess not what life's meaning is Nor dream of heaven afar.
Oh! that some gentle hand of love Their stumbling steps would guide And show them that amidst it all, Life has its angel side.

Brutal, and mean, and dark enough.
God knows some natures are, And shall we stand afar! Our cruse of oil will not grow less, If shared with hearty hand, For words of peace and looks of love Few natures can withstand We've all our angel side.

the experience of every individual, in his ordinary and normal states. But here, as in so many other cases, great light is thrown upon the interest of many years. Passage after passage of the notes taken down, a consisting of the mind somewhat as the balance-wheel of a watch check and regulates the uncolling of the spring. We do not know how rapid the wheels may be impelled until this check is taken off. The balance-wheel makes the watch move in time; and it may be the limitation of the bodily organs only which compel the mind to act in reference to time. A dissembled sprint may have as little to do with time as with space. To all spirits, in their degree, as well as to the Supreme Spirit, one day may, it the most literal acceptation of the words, be as a thousand years, and abtomated years, as one sky; so that in the future like we may continually live over again every portion of our past existence, not piecemeal and fragmentarily, but as an undivided whole; just as the eye takes in at a single glance the whole prospect before it, no matter though it be bounded only by the remotest distance from which the farthest ray of light has come which has been centarice by those few who have so nearly overpassed the boundaries between the present and the sture life, that they have won a glimpse into that "undiscovered country from whose bourne," the great dramatiat assume, falsely perhaps, "no travel returns." De Quincey, the "English opium-eater," relates an incident of this kind of a friend who was once at the point of death by downing. At the amounts when she was on the verye of each, she saw he whole has been centured by those few whole has been casting upward since creation in the province of the continued of this kind of a friend who was once at the point of death by downing. At the amounts when she was on the verye of each, she saw he whole has been centured by experiments of his constitution, and the province of the control of this kind of a friend who was one of the post of the control of the control of the con

Carsten Niebuhr, the Oriental traveler, father of our beloved historian and statesman, furnishes a striking example of the revived recollection of the scenes and events long past. When old and blind, and so feeble that he had bardy strength to be borne from his bed to his chair, the dim remembrances of his early adventures thronged before his memory with such vividness, they painted themselves as pictures upon his sightless eyeballs. As he lay upon his bed, pictures of the gorgeous Orient flashed upon his darkness as distinctly as if he had just closed his eyes to shut them out for an instant. The cloudless blue of the eastern heavens bending by day over the broad deserts, and studded by night with southern constellations, over the broad deserts, and studded by night with southern constellations, shone as vividly before him, after the lapse of half a century, as they did shone as vividly before him, after the lapse of half a century, as they did shone as vividly before him, after the lapse of half a century, as they did shone as vividly before him, after the lapse of half a century, as they did shone as vividly before him, after the lapse of half a century, as they did shone as vividly before him, after the lapse of half a century, as they did shone as vividly before him, after the lapse of half a century, as they did octrines, which our religion could not be the words of Luther, the upon the first Chaldean shepherds whom they won to worship the three were not because the words of Luther, the total control of the progress of Liberty, doctrines, which our religion could not be the words of Luther, the total course of the progress of Liberty, doctrines, which our religion could not be the words of Luther, the total course of the progress of Liberty, doctrines, which our religion could not be the words of Luther, the progress of Liberty, doctrines, which our religion could not be the progress of Liberty, doctrines, which our religion could not be the progress of Liberty, doctrines, which our religion could not be

on those scenes which the second property of the last of Tenfent, a well-known American elergyman of the last of Tenfent, a well-known American elergyman of the last nury, opens up many interesting trains of thought; but none more orthy of consideration than that of the sudden revival of recollection. worthy of consideration than that of the sudden revival of recollection. He was attacked by a dangerous illness, occasioned, apparently, by severted and protracted study. One morning, after his life had been despaired of, while conversing in Latin with his brother, he suddenly became insensible, and, to all appearance, dead. His funeral was appointed after the usual interval. But his physician, who was an intimate friend, refused to be lieve he could be dead, whose conviction was somewhat supported by the averment of one of the persons who assisted in laying out the body, that he thought he had perceived a slight warmlh in the region of the heart. So carnost was the physician that the funeral was nontromed; the time

delay; first an hour, then a half an hour, then a quarter, but still no signs of life appeared, and it was determined that the ceremony should proceed. But just at the supreme moment, the sunken eyelids were raised for an instant, and the body became, once more, an apparent corpse. An hour passed away, and another groan was heard, and again the body sank into apparent death. Another hour, and another groan, followed now by slight tokens of returning life. The feeble spark was carefully tended, and the patient was slowly restored to health. But it was soon apparent that his memory was a complete blank. The past was entirely forgotten, as though he had drank of the waters of Lethe. One day, seeing his sister reading, he asked her what it was the held in her hand. On being any swered that it was the Bible, he rejoined, "What is the Bible! I do not know what you mean." In every respect, as far as acquired knowledge was concerned, he was a child again. Slowly, and laboriously, he recommenced his education, beginning at the simplest rudiments. He was one day reading an elementary Latin book, with the brother with whom he was speaking, in that language, at the time of his apparent decase, when, all at once, he stopped, as though he had received a sudden shock, and declared that the book seemed familiar to him. In a short time the vail was entirely lifted, and his past acquirements and experience became, once more, portions of his conscious being. During all this time, he uniformly asserted, he had the most intense and vivid recollection of all that transpired during the days of apparent, or, as he firmly believed, real death. He dared not, he said, relate fully what he had witnessed in that Spirit-land; but an account of it would be found among his papers after his decease. That event, however, took place during the disturbances of the war of the American Revolution, and these papers, by a series of singular accidents. but an account of it would be found among his papers after his decease. That event, however, took place during the disturbances of the war of the American Revolution, and these papers, by a series of singular accidents, were lost before falling into the hands of his executor, and so were never examined. But if his own testimony—the testimony of a man of unimpeached veracity, who, for more than half a century thereafter, maintained a character of remarkable soberness and circumspection—is to be relied upon, his soul passed from the body and entered the world of Spirits, where he stood in the full presence of that ineffable glory upon which no man may look and live. Did he, in fact, pass those viewless portals, which, we are told, deny all return? Was his call to life a new birth from the dead! Who knows!

Whatever may be the bearings of this case of Tennent upon the subject of dreams and trances, or apparent death, it is certain that a forgetfulness, apparently as absolute as can be conceived, was in fact only apparent; that the light from his past existence was invisible only because obscur by the brighter light from the Spirit-land; just as the faint stars are inv ible when concealed by the obscuring daylight, and wait to be revealed when that shall be withdrawn. It is one of those numerous instances which go far toward warranting the belief that there is no such thing as absolute forgetfulness; that every impression made upon the mind is ineffaceable, every inscription incapable of obliteration. A vail may be drawn
between the after-consciousness and the inscription; the characters may
be filled up; but this vail is ready, at any moment, to be withdrawn, the
filling-up to fall away, when the characters will become as legible as when
first traced.

striking, showing, as it does, how slight may be the impressions made upor the mind, which shall yet prove ineffaceable. A poor servant-girl, in German town, was attacked by a violent fever. She was unable to read. DO WE EVER FORGET?

FROM THE GERMAN OF SEYOUREN.

One of the most startling and mysterious phenomena of our nature is the sudden revival of the recollection of scenes, events, and thoughts which had apparently been long forcetten. In many instances we can those who attempted to find the elucidation of some deep mysteries, in this the sudden revival of the recollection of scenes, events, and thoughts which had apparently been long forgotten. In many instances we can explain this by the law of association; but not unfrequently the recollection flashes without warning upon the mind. It is as though we had been gazing out into the blank darkness, which, lighted up all at once by a sudden flash, should become a theater upon which the minutest events of our past life are refeneted.

Phenomena of this kind, more or less distinctly marked, occur in the experience of every individual, in his ordinary and normal states. But here, as in so many other cases, great light is thrown upon the latest experience of every individual, in this ordinary and normal states. But here, as in so many other cases, great light is thrown upon the latest experience of every individual, in this ordinary and normal states. But here, as in so many other cases, great light is thrown upon the latest experience of every individual, in his ordinary and normal states. But here, as in so many other cases, great light is thrown upon the latest of many years. Passage after passage of the notes taken down from her feverish lips, were identified among the old priest's favorite authors; so that not the least of doubt remained as to the origin of the pird's "possessions."

disease with the utmost distinctness; and he related the occurrence with the utmost minuteness.

One of the most common phenomena, in respect to old age, is the reawakening of the dormant recollections of childhood. Many cases are on record of emigrants, who have left our German Fatherland, and have sought a new home in America, at so early an age as to have forgotten their native language; but when, often in the extremest age, they lay upon the bed of death, those long-forgotten words come back to their recoilection, and their latest prayers are breathed in the language their cradle hymns were sung. One of the most affecting and truthful delineations in modern fiction is that of the beautiful English novel, "Mary Barton," when the aged peasant woman, when just passing the boundaries of the better land, lives over again the days of her childhood.

Carsten Niebuhr, the Oriental traveler, father of our beloved historian and statesman, furnishes a striking example of the revived recollection of the scenes and events long past. When old and blind, and so feeble that he had barely strength to be borne from his bed to his chair, the dim remembrances of his early adventures througed before his memory with such vividness, they painted themselves as pictures upon his sightless eyeballs. As he lay upon his bed, pictures of the gorgeous Orient flashed upon his darkness as distinctly as if he had just closed his eyes to shut them out for an instant. The cloudless blue of the eastern heavens bending by day our the broad deserts, and studded by night with southern constellations, over the broad deserts, and studded by night with southern constellations, over the broad deserts, and studded by night with southern constellations, over the broad deserts, and studded by night with southern constellations, over the broad deserts, and studded by night with southern constellations, over the broad deserts, and studded by night with southern constellations.

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